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The Divinity School News

THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO

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CONTINUAL JOY

[The following sermon was preached in the chapel worship service of the Federated Theological Schools on December 14, 1955, by Friedrich Heiler, Ph.D., D.D., Hon.D.D., who is Professor of the History of Religions at the University of Marburg, Germany. Professor Heiler has been Visiting Professor in the History of Religions during the Autumn Quarter, 1955.—EDITOR'S NOTE.]

IN THE traditional liturgical year of the church the Advent season as well as Lent have the character of penitence symbolized by the violet color of liturgical vestments. But both periods of penitence, destined for the preparation of the highest feasts, are interrupted by a Sunday which is called "Laetare," according to the initial words of the Introitus Psalm, "Rejoice, Jerusalem." During the Advent season it is the third Sunday in the Roman church, the fourth in the Anglican and Lutheran churches, which is dedicated to holy joy. The Introitus Psalm on it is introduced by the call of the apostle Paul, "Gaudete in Domino semper," which is repeated in the epistle, "Rejoice in the Lord always, and again I say, Rejoice."

This appeal to joy incessantly sounds in the liturgy of the church. Again and again we hear the call of the psalmist: "Rejoice in the Lord" (Ps. 33:1); "Make a joyful noise unto the Lord" (Ps. 100:1); "Serve the Lord with gladness" (Ps. 100:2). Joy is one of the criteria of true Christian life. We cannot find a better description of the character of Christians than in the letter of the apostle Barnabas: "children of joy" (*tekna euphrosunēs*). There is much lack of mirth in the world even amid its many outward amusements, which, so to speak, are only the ripples of the sea, while melancholy and sadness dwell in the depths of it. That joy which alone deserves this word in the full sense is not the transitory joy but the central, essential, or, to use a modern philosophical term, existential joy which penetrates the inmost heart of man in such a manner that we can say, according to a word of the Vedic Upanishads, "The inmost self is full of joy" (*ātmā ānandameyu*).

This joy is metaphysical joy, joy in God, joy in the Lord, as the apostle says. This joy is so deeply rooted in the human heart that it cannot be up-

rooted by any outward sorrow. The apostle says, "I am exceedingly joyful in all our tribulation" (I Cor. 7:4). This metaphysical joy is ultimately God's own joy which beams into our hearts. "God is bliss" (*Brahma ānanda*), we read already in a mystical text of ancient India. From this bliss of God all being and all life streams forth. "From joy all beings are born, from joy they live, into joy they return when they decease from this world." This splendid saying of an Upanishad has become the favorite saying of the outstanding Bengal poet, Rabindranath Tagore, whose lyric poetry constantly turns around this subject—the deep and holy joy of heart. And if we Christians should forget—and we forget it, indeed, too easily—that the essence of a Christian and religious inner life is love and joy, we have to be reminded by this modern Hindu that whosoever has descended into the depth of God incessantly has to draw from the source of eternal divine joy.

This holy joy, it is true, in the history of religion has been obscured again and again by infinitely much fear and anxiety—anxiety regarding man's future destiny, anxiety regarding the judging God, anxiety regarding man's own sinfulness. Infinitely much fear of taboo has been accumulated in religion. Friedrich Nietzsche is somewhat right in saying that it is the original sin of mankind not to have rejoiced enough. Therefore, we need to listen again and again to the warning of Paul, "Rejoice in the Lord always, and again I say, Rejoice."

JOY IN CREATION

This joy in God is first of all joy in his creation. Whatsoever has come forth from God's hand is good. In the Old Testament story of the creation we read again and again: "And God saw that it was good." The doctrine of Manichaeism that materiality is evil in itself, creation of a demoniacal being—that doctrine which we meet in many Gnostic sects—justly has been eliminated by the church. Whatsoever has been created by that omnipotent being, which is the origin of the immense cosmos, is good, filled with love and wisdom, and has been incorporated into an infinitely wonderful harmony. Whosoever regards something in the cosmos as taboo accuses the creator of having acquitted himself ill. And he who has recognized the secret that God has created all things well cannot help being glad of everything created by God, of every star glittering in the nightly firmament, of every sprouting blade of grass, of every blooming flower, of every movement of an animal, of every beauty of a human body, of every radiant face of a child, of every motherly look of a woman. Everything is God's work, and, therefore, everything is holy and a source of joy. Nothing, however, must be viewed as isolated, but only in this

great coherence as related to the Eternal God who is love and joy and who in love and joy has created and continues to create everything. If we are touched by this deepest joy wherever we may glance, this spark of divine joy will inflame us, and even the smallest thing will fill us with joy. "In minimis Deus maximus" ("In the smallest thing God reveals himself as in the greatest") is written on the door of the botanical garden of my university. To be glad even of the smallest and the plainest things, I have learned especially from that Italian Franciscan sister, Sorella Maria, who is a splendid example of saintliness to many people of our days. With regard to such an example, we can understand what the apostle says: "Rejoice in the Lord always."

JOY IN REDEMPTION

To this gladness of creation is to be added the gladness of redemption. Fifty years ago a German Roman Catholic bishop, Paul Reppler, published a book entitled *More Joy*. And thirty years ago a Roman Catholic theologian wrote an article entitled "The Joy of the Redeemed," which on account of its Lutheran thought caused a sensation. The result was that his books were put on the index of prohibited books. In this article, speaking from his pastoral experience, he states that most pious Roman Catholics during their whole life are troubled by anxiety and scrupulosity and never attain that joy which announces the Gospel. *Euangelion* literally means "good tidings"; in German, *Frohbotschaft*. A gospel which is not a gospel of joy would be a *dusangelion,* "sad tidings." Although Luther in his sermons does not cease to summon Christians to holy joy based on the assurance of forgiveness of sins, we find this anxiety and lack of mirth with many Protestants too. Besides the true consciousness of sins, there is much exaggerated, false, imaginary anxiety of sins and even much intellectual play with penitence. According to my experience, a confessor has rather to deliver people from this exaggerated consciousness of sin than to awaken and intensify it. True and false consciousness of sin often is mingled in such a way that men can no more see where the real sin is to be found. Sin is to be found not in an outward taboo or in a material infection but in discord, in selfishness, in lack of love and joy. I can never forget that in my youth on the eve of this third Sunday of the Advent season, a priest in the confessional warned me by those words of the epistle: "Rejoice in the Lord always." God is forgiving love who daily and hourly takes from us our real or supposed sins and fills us with deep inward gladness. This gladness cannot find a better expression than the praise of the psalmist:

> Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities, who

healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with lovingkindness and tender mercies [Ps. 103: 1–4].

He who does not accept this call of divine forgiveness doubts God's truthfulness and love and commits a much worse sin than all sins he has or believes himself to have committed. The real Christian is inwardly free through the word of forgiveness, the message of the Gospel, and therefore he does not look backward but forward to the future, for he securely can go on by the guidance of the merciful God. Sadness, says Luther, comes not from God but from the devil; therefore, he announces in his little catechism: "Where there is forgiveness of sins, there is life and bliss."

JOY IN PERFECTION

The gladness of redemption proceeds to the eschatological gladness—the gladness of perfection. In human life there is a permanent tension between joy and sorrow, between divine love and power and raging demons which are so horrible because they cause grief to men. But, even in view of these demons, the saying of the apostle holds good: "Rejoice in the Lord always, and again I say, Rejoice . . . the Lord is at hand." The Christians of the earliest times lived in the joyful certainty that Jesus very soon would return on the clouds of heaven and establish the kingdom of justice, truth, and love on this poor earth after having shattered all evil powers. This belief was not fulfilled; the internal history of Christianity is for a great part the history of the strong disappointment at the non-arrival of the parousia of Christ. But, in spite of the shortening of the perspective, the prophecy of the new perfection of the world retains a deep truth. "At the end, God will be all in all," as the apostle says (I Cor. 15:28). At last, in ways which we do not know and understand, divine truth will overcome satanic lie; divine justice will overcome human injustice; divine love will overcome human unmercifulness; and, with the divine truth, justice and love, even joy, will attain their victory. The lesser aim to which Christians are looking is eternal bliss. Only in eternity that desire of joy which is so deeply implanted in our hearts can be fulfilled. Friedrich Nietzsche says:

The world is deep	Die Welt ist tief,
and deeper than the day had thought.	Und tiefer, als der Tag gedacht
Deep is its woe—	Tief ist ihr Weh;
Joy deeper still than heart's sorrow.	Lust tiefer noch als Herzeleid
Woe says: pass on.	Weh spricht: vergeh.
But all joy wants eternity	Doch alle Lust will Ewigkeit
wants deep and deep eternity.	Will tiefe, tiefe Ewigkeit.

That eternity on which this God-seeking spirit is speaking has been seen by the apocalyptic prophet of the New Testament. "God shall wipe away all tears

from their eyes; and there shall be no more death neither sorrow, nor crying, neither shall there be any more pain" (Rev. 21:4). Then will be fulfilled that saying of the Jewish prophet which Paul repeats in view of eternal bliss: "Eye hath not seen, nor ear heard, neither have entered into the heart of men the things which God hath prepared for them that love him" (I Cor. 2:9).

Creation, redemption, and perfection are the three spheres of Christian joy. No grief on earth can be so great that it cannot be overcome by this deep, central, and essential joy. In this joy, Christians have a reserve in the most difficult situations of human life. But this deep joy is not limited to the pious soul, but spontaneously it radiates to all fellow men and fellow creatures. To his appeal to joy the apostle adds a second appeal: "Let your forbearance be known to all men." The Greek term *epieikēs* means "softness," "mildness," "benevolence," "mercifulness." He who has realized in his life the call of the apostle to joy is spontaneously to give joy and love to all men and to all living beings. He who has found joy in God cannot keep this joy for himself and close it in his heart, but he has to give it to others. According to the splendid parable of Luther, he is like that tube which receives water above and lets it flow out below.

The Gospel is the message of joy. Christian life is a life of joy; and the summit of the Christian life, saintliness, is continual joy. Pope Benedict XIV, who justly has been called the best of all popes, has comprehended this essence of saintliness in adding to the three traditional criteria of canonization (heroical virtues, testified miracles, and spontaneous veneration by the faithful) a fourth one—continual joy even with a melancholic temperament. The secret of saintliness is joy. Who would be better able to teach us that joy than the troubadour of it, St. Francis of Assisi, and the herald of it, Martin Luther? St. Francis realized in his life of poverty the perfect joy (*perfetta letizia*). And Luther announced that we cannot perform good works in order to come into heaven, but, vice versa, we must have heaven—continual joy—in our hearts before we can perform any good work.

This fourth Sunday in the Advent season, standing on the threshold of Christmas, is a call to holy, permanent, and essential joy. If we are permeated by this true joy, we can celebrate Christmas in the right manner. Then we can give an echo to the call of the angel: "Behold, I bring you good tidings of great joy which shall be to all people" (Luke 2:10). In the church year, Christmas joy is to be continued by pascal and pentecostal joy. Thus the whole liturgical year will become a year of joy, and our life a life of joy, and the saying of the apostle in our epistle will become the watchword of our life.

"Then even our death will be an entering into the joy," as the seer of the Upanishads says; "an entering into the joy of the Lord," as Jesus says (Matt. 25:21). Therefore, "Rejoice in the Lord always, and again I say, Rejoice . . . the Lord is at hand." *Amen.*

FRIEDRICH HEILER

JOSEPH BOND CHAPEL
December 14, 1955

FROM THE DEAN'S DESK

This has been a busy and eventful year for the Divinity School. Plans for a development program in behalf of the Federation and of each of the four Schools are being completed this month. The gift to the Federation from the Sealantic Fund of $1,250,000, with a conditional gift of another $500,000, has cheered and encouraged all of us. Significant improvement in Divinity School housing for married students has been made. We now have two additional buildings for their use. The first is completely furnished, contains 47 apartments of various sizes, and is located at 5482 Greenwood Avenue. The other is just across the street at 5471–79 Greenwood Avenue. It has 32 unfurnished four- and five-room apartments.

A student lounge is now being completed in the basement of Swift Hall. It will provide a place for informal gatherings of students and should enable us to become much better acquainted with one another. There will be kitchen facilities for snacks and light luncheons.

The Bond Chapel concerts on Sunday afternoons, conducted by Richard Vikstrom and the Bond Chapel Choir, have been very well attended. Dean Hawley has also arranged and presided over a number of "Faculty Fireside" meetings in the Swift Hall Common Room on Friday evenings. Several issues of importance to all of us have been discussed in these informal gatherings of faculty and students.

The enrolment in the Federation stands at 312 students for the Winter Quarter. Of this number, 177 are Divinity School students. Advanced registration for next fall is extremely encouraging. These are busy but exciting and promising days for us all.

Sincerely yours,

WALTER HARRELSON
Dean

THE DEAN'S ITINERARY

We will begin to list the trips Dean Harrelson has scheduled for the coming months to keep the alumni informed as to his whereabouts and to enable those alumni who wish to meet him to do so when he is in their area.

February 12 • Chapel speaker, Grinnell College, Grinnell, Iowa
First Baptist Church in Pella, Iowa

February 19
March 1 • Lectures on the Dead Sea scrolls, Flossmoor Community Church, Flossmoor, Illinois

March 14 • Bucknell University, Lewisburg, Pennsylvania

March 25 • Speaker, Spring Convocation of Iowa State College, Ames, Iowa

April 4 • Inauguration of President Jones, Union Theological Seminary, Richmond, Virginia

April 6 • Lecture on Dead Sea scrolls, Carleton College, Northfield, Minnesota

April 13–14 • Theological discussion at the meeting of the Baptist students of several east-

ern theological schools, Yale Divinity School, New Haven, Connecticut

April 30–May 3 • Annual Spring Conference of Baptist Ministers of Illinois, Springfield, Illinois

CONVOCATION

At the Summer Convocation, Friday, September 2, 1955, the following degrees were conferred:

Masters of Arts:

The Divinity School:

EULA FERN REDENBAUGH
A.B., Nebraska State Teachers College, 1940

Bachelor of Divinity:

The Divinity School:

CLARK NORMAN ROSS
S.B.M.E., Purdue University, 1942

Doctor of Philosophy:

The Divinity School:

THOMAS JONATHAN JACKSON ALTIZER
A.B., University of Chicago, 1948
A.M., *ibid.*, 1951

WILLIAM SPARKES MORRIS
A.B., University of Bristol, 1939

At the Fall Convocation, Friday, December 16, 1955, the following degrees were conferred:

Masters of Arts:

The Divinity School:

URSULA EVA BOHLE

ANNE ETHEL ELDER
A.B., Oberlin College, 1949

ROLAND TENUS NELSON
A.B., Ottawa University, Ottawa, Kansas, 1941

Bachelor of Divinity:

In Co-operation with the Chicago Theological Seminary:

LESLIE CHARLWOOD ALLEN
A.B., Grinnell College, 1951

Doctor of Philosophy:

The Divinity School:

CHARLES JOSEPH ADAMS
A.B., Baylor University, 1947

NEW FELLOWSHIP ANNOUNCED FOR STUDY AT CHICAGO

The Louisville Presbyterian Theological Seminary, Louisville, Kentucky, recently announced a new fellowship, under which one of its graduates may study for the Ph.D. degree in Religion and Personality at the University of Chicago. For a single student, or a married student without children, there is a stipend of $1,500. For a married student with children, the annual award is $2,500. Upon certification by Chicago of satisfactory progress toward the degree, the fellowship may be renewed for a second and third year. In order to be eligible for the fellowship, the candidate must be a Senior who is completing the regular course at Louisville and must submit evidence that, if awarded the fellowship, he will be admitted to the Chicago program. Funds permit only one fellowship at a time, so that a second award will not be made until the first winner is in sight of completing his studies.

We are pleased at the confidence shown in our Religion and Personality program by the Louisville Presbyterian Theological Seminary and the anonymous donor of the fellowship. We are especially gratified at the provision that makes pos-

sible renewal of the grant, if the fellowship-holder is doing satisfactory work, up to at least three years if necessary. Many fellowships are unrealistic as to the time factor and cut a student off just when he is at the most enriching phase of his work. The establishment of other fellowships on so wise a basis as this will always be welcomed.

SEWARD HILTNER

In Memoriam

DAVIDA BOYD LEWIS

The entire University community was deeply saddened by the news that Mrs. Davida Boyd Lewis, for many years the Office Secretary of the Divinity School and of the Federated Theological Faculty, died in Ottumwa, Iowa, on January 24, 1956, after an illness of four months. A memorial service for Mrs. Lewis was held in Bond Chapel on Wednesday, February 8, 1956. Dean Brauer and Professor Loomer participated in the service. In the May issue of the *Divinity School News* we will include the testimony in memory and honor of Mrs. Lewis on that occasion.

Faculty, students, alumni, and friends of Mrs. Lewis are being offered an opportunity to express their respect and affection for this one who has done so much for us all. A *Davida B. Lewis Loan Fund* has been set up in her honor. This fund will be used to assist any student in the Federation of Theological Schools to complete his or her studies. The fund will be administered by the Divinity School in behalf of all Federation students.

Contributions are invited from students, faculty, alumni, and friends. Checks should be made payable to the University of Chicago.

DR. E. McNEILL POTEAT

We are grieved to hear of the sudden death of Dr. E. McNeill Poteat, who died on December 17, 1955, in Raleigh, North Carolina, at the age of sixty-three. He served as the pastor of the Pullen Memorial Church in Raleigh and was a member of a family prominent in Baptist circles. Dr. Poteat had been a missionary in Honan Province, China, and a professor of philosophy at the University of Shanghai. In 1948 he succeeded Dr. A. W. Beaven as president of Colgate-Rochester Divinity School. Dr. Poteat was the author of many books and was well known among Protestant circles in our country.

ROGER WILLIAMS FELLOWSHIP CONFERENCE

The fourth annual Roger Williams Fellowship Conference was held at the Divinity School of the University of Chicago from November 15 to 17, 1955. The general theme of the conference was: "Psychology, Counseling, and Christian Faith."

The over-all purpose of the Fellowship in holding these annual conferences is theological and educational. It is not political in the partisan sense. It is our growing conviction that the American Baptist Convention suffers from a lack of adequate and creative stature in its

leadership, theology, and general program. The pressures shaping its life tend toward conformism, mediocrity, and irrelevance. The Fellowship is also aware that it does not fulfil its true role in the life of the Convention. It does not do this partly because its own internal life and thought need to be revitalized and reconstructed. Its own "faith and order" need to be re-examined and deepened in keeping with the changes that have occurred both in the world of the church and in the world at large. It is the hope of the Fellowship that by sponsoring these conferences its own life and the larger life of the Convention may become more significant. Perhaps in the days to come conferences similar to these may be held throughout the whole range of the Convention, appealing to our lay people as well as to the clergy. Certainly it is the case that we Baptists need forums where important theological and practical issues can be discussed in a free manner.

In these conferences we are concerned to provide a context of discussion wherein we may rethink our Christian theological outlooks not only in general but also with reference to Baptist traditions and viewpoints. Our aim is to enlarge and deepen our understanding of the Gospel for its own sake and in order that our work as pastoral ministers may become more relevant and effective. We trust that the spirit of the Fellowship may take on greater dimensions such that its members will be upheld and encouraged by virtue of our common life and work.

Thus the aims of the Fellowship are not partisan or propagandistic. If the life of the Fellowship and the life of the Convention are revitalized, certain decisions will inevitably follow. But our concern is not immediately or narrowly political. Our dedication is for study, inquiry, and mutual fellowship. We invite the attendance of those of a like spirit.

BERNARD M. LOOMER

[A more detailed report of the fall conference by Professor Bernard M. Loomer was published in the January, 1956, issue of *Baptist Freedom*.—EDITOR.]

For the one hundred and seventeen men who attended the fourth annual Roger Williams Fellowship Conference at the Divinity School the results fulfilled all the promise of the provocative theme: "Psychology, Counseling, and Christian Faith." Like its predecessors, this conference generated a stimulating and frustrating atmosphere not easily forgotten and not easily put into words. And for just this reason these conferences have served as one of the most effective ties between the faculty and the liberal churchmen at work on the local frontiers.

In the first place, the theme is subject "A" in much contemporary religious thought. Two major trends were juxtaposed—the latent humanism in psychotherapy and the traditional theism of current biblical theology. No one could sit through the discussions without feeling the ultimate importance of the subject. Of course, no final answers were given or promised, but each man present was forced to a thoughtful re-examination of his own ministry.

From the standpoint of creative insight, Professor Seward Hiltner's reading of a section from an unpublished manu-

script was the outstanding contribution. He sought to develop a general theory of healing which included on a graded scale everything from a broken bone to broken fellowship with God. Using a wide range of examples from medicine, psychotherapy, and religion, he advanced a definition of healing as the "restoration of wholeness." A subtle analysis of the contribution of human wilfulness to "disease" opened up a new theological perspective on the subject of sin.

Much of the conference depended upon "Pealism" as antagonist to call up its richest argument and choicest wit. But the most effective exposure of the "cult of optimism" came from an examination of a therapeutic axiom: there can be no progress in therapy without a full recognition and acceptance of negative feelings and fears. This insight was given a fascinating and pragmatic application in the informal "dialogue" with Professor Carl Rogers.

Carl Rogers gave a rigorous and consistent application of his reasons for belief in the basic integrity of the clients he had seen in his clinic. The uneasy questions from pastors and professors were evidence that he had touched a tender nerve in the religious ego. On the other hand, it was hard to dispute the evidence that individuals gain maturity and stability as they learn to accept themselves through the acceptance of the counselor. Carl Rogers refused to draw any theological implications from his findings.

There was no lack of theological orientation, however, in the conference. Both Professors Bernard Loomer and Perry LeFevre dealt with the meaning of the self from the standpoint of theology. If the "sound and fury" were greater than the light, it is largely because we are only now beginning to unify our many fields of knowledge about man.

The Chicago conference represented the kind of germinal interplay which few other faculties could produce. It was the very good fortune of the Roger Williams Fellowship to be invited to participate in these fruitful explorations. The meeting closed on a note of anticipation when the subject of next year's study was announced: "Christian Missions—Frontiers of Thought and Action."

CARL G. STROMEE, PH.D. '47

WHAT IS GOING ON IN RELIGION AND PERSONALITY

[This is the first of a series presenting to us the seven fields of interest of the Federated Theological Faculty. We hope to be able to report on two fields in each coming issue of the *Divinity School News*.—EDITOR.]

In its present form the field of Religion and Personality entered the curriculum in 1950. Its elements, however, were present long before that in courses and programs under the headings of "Religious Education," "Pastoral Care," and "The Psychology of Religion" and in some aspects of the relation of religion to science. What the new curriculum did was to set forth a unity among these several concerns, finding it in the interrelation-

ship of the studies of man bearing upon understanding human personality to theology in its larger and more general meaning. Thus, the field now attempts to explore the scientific material for the light it may throw upon theological understanding and, in turn, offers critical examination of the sciences in the light of theological knowledge. It is involved in both the practical and the theoretical aspects of this relationship (both "life" and "faith").

It is the aim of this article to describe what we have been doing, in the hope that the actions will speak for themselves about why we have been doing them. There will first be comment about the faculty in our field, then about teaching and students, followed by research and writing, by our work off the campus, and by new projects and plans.

FACULTY

When the field was organized in 1950, Ross Snyder and I were it. Our first tasks were three-fold: planning and organizing a common-core sequence of three quarters; setting up an advanced degree program for a few specializing students; and planning for the obviously needed expansion of the field. From the start we made good progress on all three points. In the first year Snyder and I taught the common-core sequence jointly, and thereafter we have been able to alternate and, in more recent years, to be joined in this enterprise by new colleagues. The advanced-degree program (with the help of colleagues in the Federation and other persons in the University) was approved in 1951, and at the basic points it seems to stand the test of the intervening years.

The first fruits of expansion planning came in the autumn of 1952, when Granger Westberg joined our faculty. He holds a joint appointment with the University Clinics (operated by the School of Medicine), where he serves as chaplain. Since 1953 he has offered a three-course sequence entitled "Clinical Approach to Pastoral Care," with supervised pastoral work done in the hospitals. So far, we seem to be the sole center in which a theological and a medical school of the same university co-operate in this way. As the later discussion of projects and plans will suggest, the results of this collaboration are extraordinary.

For a number of years the entire faculty had felt the need for a program on the relation of religion and theology to higher education. It was and is clear that such a program should involve some of the energies of several men already on the faculty related to different fields. But it was also clear that an expert or two was needed to explore initially the basis and outline for a total program. When Perry LeFevre joined the faculty in the autumn of 1953, it was decided that he should be joined administratively to our field but closely related also to the field of Christian Theology. In addition to his major task of exploring theology and higher education, Perry LeFevre has also worked on some related theoretical dimensions of our field.

Through the summer of 1952, when he retired, Ernest J. Chave offered courses on religious education in our field. During 1951–52 Russell Becker was a part-time member of the field while also serv-

ing as co-ordinator of the University's Counseling Center.

Occasionally I have run across an alumnus with the mistaken impression that the faculty of our field has expanded greatly since the old days. Much as I wish this were true, the facts deny it. When I was a Divinity School student in the early 1930's, full time was being given to the areas that now constitute our field by three men: William Clayton Bower, Ernest J. Chave, and Charles T. Holman. In addition, part time was devoted to the psychology of religion by Edward Scribner Ames and Henry Nelson Wieman in the Divinity School and by Anton T. Boisen and one or two others in the Chicago Theological Seminary. So we are in fact at least half a full-time man short of the resources of a quarter-century ago.

COURSES AND STUDENTS

Our common-core sequence is taken by the majority of students in the Federation. Most of the teaching of this is done by Ross Snyder and myself, but Perry LeFevre and Granger Westberg help us. In the first quarter we try to orient the students to relational thinking between theology and the personality sciences. In the second we deal with the scientific and theological material on the processes of human and religious development. In the final quarter we try to wrap it up in terms of work with individuals and groups as pastors and religious leaders. Next year I plan to teach this sequence through the entire year, in order to test a few educational innovations.

For advanced students at the D.B., A.M., and Ph.D. levels, we have followed the deliberate policy of having sequences of courses (rather than single courses) wherever warranted by the importance of the material. A quarter passes all too rapidly. If instructor and student can organize themselves for a longer pull on basic material, the results are educationally more significant. For instance, Ross Snyder has advanced sequences on "Religion and Personality Development," on "Religious Education," and on "The Study of Religious Experience." I have sequences on "Pastoral Theology" and "Theory of Pastoral Care and Counseling." Perry LeFevre has a three-course sequence on "Theology and Higher Education," and Granger Westberg a sequence on "Clinical Approach to Pastoral Care." All of us are able also to offer some single advanced courses and seminars. Currently I am trying a new seminar on religious aspects of Carl G. Jung's psychology. In the autumn Ross Snyder had a new-type course on "Christianity and the Family." Perry LeFevre offered a course in the spring on "Personality in Christian Existentialism."

When we talk about the field's student load, we are never quite sure whether we are boasting or bleating. Almost from the beginning, our student load at the post-D.B. specializing levels has been greater than that of any other field except Christian Theology and perhaps Bible. Currently we have about sixteen Ph.D. candidates in residence, with another ten who have finished residence but are still working toward the degree. We have fifteen A.M. students (who already have the D.B.) in residence, and seven or eight others working on dissertations out of res-

idence. Our common-core courses average from seventy to ninety students each year. A Dean of Students' questionnaire last fall showed twenty-four students in residence currently favoring our field as the area of Ph.D. work, an equal number at the A.M. level, twenty-two at the specialized D.B. level, and nineteen students in the generalized D.B. program who indicated that they hoped to take extra courses in our field.

Our current student embarrassment is with the A.M. students who already have the D.B. degree. We have, and have had, some excellent students at this level. Ordinarily, these men have already wrestled with parish experience and have come to study with us as a specific means of aiding them with future parish work. They seldom plan to become teachers or research workers in the field. Their aim is laudable, and they should be helped. But their number has grown to the point where it threatens our unique ability to turn out the small number of expert teachers and researchers so greatly needed in this field across the country. Beginning last year, we have had no choice but to put a drastic limitation upon the number of new students admitted at the post-D.B. level to work for the Master's degree.

Our obligation to train a small number of specialist teachers and researchers in the field is all the more plain in that only one or two other university centers offer work that is at all comparable. The need for seminary teachers in this field is especially acute. Four of our men have already entered upon such posts. We hope to hold the line at about the present number of Ph.D. students, with the possible exception of those whose final specialization is religious education or higher education.

Especially in relation to advanced and specializing students, we have the benefit of unusual co-operation from other parts of the University. Many members of the faculty of the School of Medicine cooperate with Granger Westberg in his courses for our students. Of incalculable value to our advanced students is the opportunity to work with Carl R. Rogers and his colleagues at the Counseling Center. Many teachers in cognate areas of the psychological and social sciences are helping our specializing students, and us, to do a much better job than we could manage alone.

RESEARCH AND WRITING

The guilty look that regularly crosses our faces when "research" is mentioned ought perhaps to be lessened by the student-load tale of woe elaborated above. But the fact is that this interest in us is stronger than we are able to realize on.

Because of the nature of our field, much of our research must properly be of an action and program kind. Even the setting-up of the field in its present form followed research effort of some magnitude. Perry LeFevre's current explorations looking toward a program relating theology and higher education are research at the same level. The results of such research are likely to emerge first in courses, catalogues, and interim reports and only later in monographs and theoretical expositions.

One of Ross Snyder's chief research interests is in group dynamics and group work in relation to religion and the church. For three recent summers he held workshops along this line, for research as well as educational purposes; and a considerable part of Thomas Gordon's *Group-centered Leadership* (Houghton Mifflin Co., 1955) is based on these workshops. Another important Snyder research interest has been in nursery schools and the church. Under the later heading of "Projects and Plans," a brief description is given of recent work with specific local churches.

A book manuscript tentatively entitled *A Religious Theory of Education* was put on paper by Ross Snyder last summer and is in process of being edited for publication. It considers the problem in such a way that the book should prove relevant to people in public education as well as to churchmen. Ross Snyder is also at work on a book about teaching for the Cooperative Leadership Training Series of the National Council of Churches. This is to be completed in 1957. Snyder published several articles during the year in *Advance, Children's Religion,* and *Religious Education.* His "Report of a Study of States of Sin in Business Men" (*Advance*) should be good for at least one sermon in every church. His article, "What Is Teaching?" was republished during the year in pamphlet form by the Division of Christian Education of the Congregational-Christian Churches. The sale of Snyder's special January, 1953, issue of the *CTS Register,* "Religious Living with Three- and Four-Year-Olds," continues and has now exceeded five thousand copies.

Perry LeFevre is working on a program for relating theology to higher education, on behalf of the whole Federation, as we have already noted. He also completed recently a small book on Kierkegaard, which will shortly go to the publisher. He is preparing a volume that will probably be entitled *The Christian Teacher.* Several articles have also come from his pen during the past year, and the book-review section of the *CTS Register* has taken on a new look since he became its editor.

Despite the fact that Granger Westberg is suffering the penalties of his virtues at the University hospitals (the calls for service from doctors, nurses, and others continue to increase), he managed to publish *Nurse, Pastor, and Patient* this year (Augustana Press, 1955). Addressed to nurses, it clarifies the nurse's function in relation to the religious needs of the patient as well as the ways of effective co-operation between nurse and minister. The book is having wide sale and use, among ministers as well as nurses. Granger Westberg has also published articles and reviews during the year in *Practical Nurses' Digest, Modern Hospitals, Religion and Health,* and the *Christian Century.* He continues as a member of the Editorial Advisory Board of *Pastoral Psychology.*

My own chief research effort of the year was focused on a book that will probably be entitled *Preface to Pastoral Theology,* although the word "preface" does not mean that it is short. I have been working on this for some years, as an at-

tempt to get our theory and practice together, and was able to finish the draft last summer. Editing and revision are still necessary, however, and it is likely to be a year or more before actual publication.

I continued my relationship as Pastoral Consultant to *Pastoral Psychology* magazine during the year and wrote more articles, editorials, and reviews for it than any one has the right to think he has ideas for. In spite of the time and brass required, Granger Westberg and I feel that every moment we devote to this journal amply repays the Federation as well as ourselves; for in this way we enter, month by month, the homes of nearly ten thousand ministers across the country and the world.

My own propensity for putting on paper whatever I know (or more) is also evidenced in articles published during the year in the *Bulletin of the Menninger Clinic, Children's Religion,* the *Yearbook of Education, The Archbishop,* the *Journal of the National Association of Deans of Women,* and *The Chaplain* and in *Sexual Behavior in American Society,* a sociological symposium appraising the Kinsey studies.

WORK BEYOND CAMPUS

With no necessary improvement to our digestion or tempers, we are probably the domestically most traveled field in the Federation. And we feel pulled two ways about this, as does any conscientious member of a theological faculty. If one never goes anywhere, opportunities for interpreting the field and the school simply go by the board, and eventually serious misunderstandings may arise. Also, one may become provincial. On the other hand, if one goes everywhere he is invited, there will be serious suffering at home: first with research, then with students, eventually with ideas, and finally with health. Over and above the interpretative function that any faculty man has on behalf of his school, we feel that a special responsibility attaches to us as the architects of a partially new house. But we are never quite sure how close we are to the fine line that separates irresponsible gadding from academic agoraphobia.

Ross Snyder put in some hard work during the year as consultant to the boards of education of the Congregational-Christian and Evangelical and Reformed churches, which are anticipating their forthcoming merger by creating a new and unified curriculum for the church school. He also served as host to a special conference of the Children's Department of the National Council of Churches' Division of Christian Education, in an intensive four-day conference on training standards for directors of church nursery schools. He gave a concentrated course on group dynamics and religion to the campus religious workers of the Congregational-Christian and Evangelical and Reformed churches. He presented three lectures to the staff retreat of the National Council of Churches' Division of Christian Education. He also spoke before the National Conference of Educational Broadcasters, the Michigan Congregational-Christian Conference, and the social action leaders' conference of the Congregational-Christian and Evangelical and Reformed churches.

During 1955 Perry LeFevre worked on seven college and university campuses. An especially important event was his lectures on "The Christian Teacher" before the first Danforth Conference, for college teachers in various fields and disciplines, held at Lake Miniwanca. He was also one of the planners and administrators of the Big Ten Conference of Religious and Personnel Workers, which brought together for the first time the deans of students and their associates, and the campus religious workers, of all the universities in the Big Ten. Perry LeFevre met with sixteen off-campus college-age groups during the year, which was grist to his research mill over and above the immediate values.

Granger Westberg feels almost as guilty about his off-campus list as I do. He gave lectures at six theological seminaries during the year, including the Kessler Lectures at the Hamma Divinity School. He led seven ministers' conferences, seminars, and retreats during the year, including the Midwest retreat for Lutheran ministers held at Lake Geneva and the St. Louis ministerial association. He also gave lectures and conducted seminars at four colleges and universities during the year.

A major part of his off-campus activity was given to hospitals, medical schools, physicians, and other medical and health groups. He conducted an important institute at the new Texas Medical Center in Houston and aided the Center in its planning for an impressive new type of clinical training and research in collaboration with the theological schools of the state of Texas. He presented an address at the inauguration of the first chaplain at the National Institutes of Health in Bethesda. He spoke at several hospitals, before the Illinois Public Health Association, and at the medical school of Ohio State University.

Granger Westberg has also been active in marriage education and presents lectures regularly in the series sponsored by the Planned Parenthood Association in Chicago. He also met with ten couples' clubs around the city during the year to discuss marriage questions. Eight women's clubs have also succeeded during the year in getting him to interpret his work to them. He continues to be active in the Chaplains' Association of the American Protestant Hospital Association and the Illinois Committee on Ministry in Institutions and is a member of the Lutheran Advisory Board of Pastoral Care of the National Lutheran Council.

The research necessary for this article has now convinced me that I was too peripatetic in 1955. I find my total domestic mileage could have taken me around the world—and at the equator at that. During 1956 I have resolved to reform, even if I become stranded in New Delhi or Jerusalem (New or Old).

Of first importance in my recent work off campus was teaching for three weeks in June at the Southern Baptist Theological Seminary in Louisville. The experience was delightful, and I wish it could be shared by every other Yankee preacher or theologian who is unaware of the extent of the shaking of the educational foundations among Baptists in the South.

During the year I participated in nine conferences, workshops, or seminars for

ministers, some of them for as long as three days. Of special interest are those seminars sponsored by state universities in areas where there is no other body that can logically bring the clergy together for extension education on subjects like pastoral care and counseling. The University of Florida entered this field for the first time, as did the excellent new Nebraska Psychiatric Institute in Omaha. I gave two lecture series at seminaries during the year: at Austin Presbyterian Theological Seminary in Texas and at the United Theological Seminary in Dayton. I visited four college and university campuses during the year and participated again in the Gallahue Seminar on Religion and Psychiatry at the Menninger Foundation in Topeka, an enterprise of great value to our field.

Because of its importance, and of my own interests, I maintain as close a connection as possible with the mental health movement which, fortunately, is moving a bit closer to receiving the public attention it deserves. During the year I participated in special programs of three mental health societies, served on the Board of the Illinois Society for Mental Health, the Education Committee of the National Association for Mental Health, and the Committee on Grants to Local Communities (for mental health) of the State of Illinois. Needless to say, I am not worth much as a regular-attending committee member of anything.

As a member (until next June) of the Executive Committee of the American Association of Theological Schools, I participated in some exciting discussion leading up to the generous grant being given that body to expand its work and service by the Sealantic Fund (this grant has nothing to do with the grant made by the same fund to the Federation). Among other items, this includes provision for fellowships for young teachers in accredited theological schools to complete their Doctor's degrees or to take needed post-graduate study. This should bring some able young theological scholars to study with us, as well as to the other theological universities, who would otherwise find such study financially impossible.

PROJECTS AND PLANS

A project is something that possesses one of the following characteristics: (1) it is in the budget or (2) it costs nothing extra. A plan, on the other hand, (1) will cost something and (2) will require new money for the budget. Our field is abundantly in possession of both projects and plans.

Some of our most useful and photogenic projects are the brain- and hand-children of Granger Westberg. In the course of his ministry to patients at the University hospitals, several mothers of newborn babies asked him questions about the religious development of their children. Why not, he reasoned, strike while the iron is hot, before diapers clash with the cosmic? After conducting one experimental series of weekly discussions for interested mothers on the religious development and education of their children, he was deluged with requests for continuation, and now he offers two such sessions each week.

Under the leadership of C. Knight Aldrich, M.D., and Waldo Bird, M.D.,

the Department of Psychiatry in the School of Medicine has been effectively reorganized. These men and their colleagues have been co-operating with Granger Westberg on joint informal seminars which carry much promise for the future.

Another important project is Ross Snyder's Youth Consultation. The first such meeting was held four years ago: an intensive two-day conference of persons with experience and insight into religious work with adolescents and young people. So successful was the first that the consultation has become an annual three-day affair in the autumn. Numbers are kept small enough for real exchange to take place, and no program is arrived at. But the basic aspects of the subject are explored. The discussions are being widely noted, and membership has expanded geographically.

Beginning at least a dozen years ago, Ross Snyder has kept himself informally but time-consumingly affiliated with at least one local church at a time, initially focusing on work with parents of nursery-school children. His first association was with the Glenview Community Church. Four years ago a similar relationship was established with the Congregational Church of Western Springs. Recently he has worked also with the Hinsdale Union Church. In each case the starting point has been the concern for parents of nursery-school children. But the interest and understanding engendered there have spread far beyond that point to influence many other phases of the life of these churches. Ross Snyder has eschewed any official relationship to any of these churches. But he has significantly affected their life, and, in addition, he has maintained a constant laboratory for himself and for selected students.

During the coming summer Perry LeFevre is to teach an intensive course during the first five weeks of the quarter designed especially for college teachers. This will be experimental in that it will test our ability to meet a need being voiced by a growing number of college teachers.

The one new project on which I may report is the all-important one of trying to add another faculty member to the field. Unless the Dean changes his mind, this is a project, because it is in the budget. But we have not yet located and signed up the man we believe can best supplement the present resources. When we have found him, some of his duties will be general ones of the field: research adviser, aiding with the common-core courses, and the like. We are also hopeful that his own interests will be such as to strengthen our side of the excellent relationship now existing between us and the University's Counseling Center.

On turning to plans (which cost money and are not yet in the budget), we have several, of which at least one or two are far beyond the stage of dreaming. The most urgent, important, and promising of these is for expansion of Granger Westberg's work in co-operation with the University Clinics and the School of Medicine. Under the plan a full-time chaplain to the Clinics will be secured to work as associate to Westberg. In turn, Westberg will have a closer relationship to the School of Medicine and will be able to

extend his educational and research services both to us and to the School of Medicine and the hospitals. The plan has been agreed to in principle by all concerned, and we have as good reason and hope as one ever has in a university that this will soon find its way into the budget.

A second area of planning is that occupying most of the time of Perry LeFevre—an over-all program for the study of theology in relation to higher education. Just what the final program and structure will be will depend on his researches and the decisions of the entire faculty in the light of them.

The expansion of Granger Westberg's work and the inquiry into higher education are two among the sixteen items in Dean Jerald C. Brauer's sixteen-point platform of expansion for the Federation. A third plank is for certain expansion in the general area of religious education. The details of this are still on the drafting table.

Above and beyond these eminently practical plans for the immediate future, of course we have our dream-children also. Some of them, we believe, are both needed and workable, if we can have the brains to hammer them out.

When the going gets tough, however (at least four days a week), we have our own private dreams for the field and the Federation. These rosy fantasies involve an enticing program of contraction: no students, no colleagues, no examinations, no committees, no addresses, no memberships, no telephones, and no typewriters. As these utopian thoughts race through addled brains, vitality fortunately returns, and our psychic energy becomes again attached to the realistic tasks of the ivory tower. Still, there are times when I wish for the comparative peace and quiet I used to enjoy on the staff of the Federal Council of Churches.

SEWARD HILTNER

FEDERATED THEOLOGICAL FACULTY

RETIREMENT

SAMUEL C. KINCHELOE, A.M. '19, Ph.D. '29, who was for more than twenty-five years a member of the faculty of C.T.S. and the Federated Theological Faculty, retired at the end of the Autumn Quarter to become president of Tougaloo Southern Christian College in Tougaloo, Mississippi. Mrs. Evah Ostrander Kincheloe, A.M. '32, served for sixteen years as head librarian in Hammond Library, C.T.S.

Dr. Kincheloe was Professor of the Sociology of Religion and is a recognized authority in this field throughout the country. His studies of religious institutions and local communities are basic, and his book *The American City and Its Church* is considered a classic in the field of sociology of religions. On December 11 members of the faculty and friends gathered at the home of Dr. and Mrs. McGiffert for a farewell party in honor of Dr. and Mrs. Kincheloe.

NEW APPOINTMENTS

NATHAN SCOTT, who resigned his position as Professor of Humanities at How-

ard University, accepted an appointment to the Federated Theological Faculty as Assistant Professor of Theology and Literature in the Department of Religion and Art. He is a graduate of the University of Michigan and received his B.D. degree from Union Theological Seminary and the Ph.D. degree from Columbia University in 1949. Dr. Scott had taught at Virginia Union University, Richmond, and at Howard University. He is the author of the book *Rehearsals of Discomposure.*

MARKUS BARTH, Associate Professor of New Testament, began his teaching at the beginning of this Winter Quarter. Dr. Barth is a recognized biblical scholar with extensive linquistic abilities. He is known through his writings, especially through his work on baptism, which is considered to be authoritative. Professor Barth was born in Switzerland and is the son of Karl Barth, the well-known Swiss theologian. He studied theology in Bern, Basel, Berlin, and Edinburgh and was granted the Doctor of Theology degree by the University of Göttingen. He is an ordained minister of the Swiss Reformed church and served for thirteen years as a parish minister. Dr. and Mrs. Barth and their five children are now welcome residents of the Kenwood–Hyde Park community.

FACULTY NEWS

[We list below a few notes on the activities of some members of the Federated Theological Faculty. Additional reports will appear in the coming issues.]

JAMES LUTHER ADAMS, Professor of Religious Ethics, led the National Theological Discussion Group, Washington Cathedral, Washington, D.C., on the topic "The Arts and Society" on November 4–6. He also has addressed different church and student groups in the past months. During the C.T.S. Ministers' Week Dr. Adams gave lectures on "The Return to Religion: A Theological and Sociological Critique."

PIERCE BEAVER, Professor of Missions, gave speeches and lectures which focused on the role of the missionary enterprise in today's world. His travels included presentations at the fiftieth anniversary of the Evangelical and Reformed Church of Oakley; the meeting of the General Board of the National Council of Churches of Christ in the U.S.A., Omaha, Nebraska; the annual assembly of the Division of Foreign Missions of the National Council of Churches, Dayton, Ohio; the joint session of the American Catholic Historical Association and the American Historical Association in Washington, D.C.; and the Conference on Missionary Policy of the Division of Foreign Missions in New York.

JERALD C. BRAUER, Dean of the Federated Theological Faculty, has been very busy fulfilling his many speaking engagements. Within the last few months he addressed the faculty of the University of Wisconsin, giving one of four lectures on theology, and spoke at the University of Michigan, Northwestern University, the universities of New Mexico and Arizona, and Syracuse University. Dean Brauer was one of the main speakers at the quadrennial meeting of the Student Volunteer Movement at Ohio University in Athens, Ohio, which was attended by more than three thousand students from

many lands. He also has spoken in various local churches.

The Chicago Sunday Evening Club has asked Dean Brauer to be in charge of eight television programs, which began on January 8, broadcast from WTTW each Sunday evening from 6:00 to 6:30 P.M. These programs usually consist of discussions in which several members of our faculty participate.

Dean Brauer is currently at work on two books concerned with Puritanism.

ROBERT M. GRANT, Associate Professor of New Testament, is working on a series of commentaries on the second-century apologists, being done partly in Europe, partly in the United States. He has finished Theophilus and is working on Tatian. He was asked to write nineteen thousand words on various topics related to the Roman Empire for the companion to the *Interpreter's Bible.* This work will be finished in the early part of 1957. Professor Grant is still engaged in a study on the relation of early Christianity to Greek philosophy in general during the first two or three centuries, as well as on an analysis of the theological and philological factors in the transmission and interpretation of the Apostolic Fathers and Apologists. His new book on Gnosticism is completed and will appear soon.

Since becoming the Dean of the Divinity School, WALTER HARRELSON has been much in demand as a speaker on various occasions. He has been invited to a rather large number of church and ministers' gatherings, especially in Illinois. Besides these appointments, he has participated in the History of Religions Committee of the American Council of Learned Societies, delivered a paper on "The Old Testament and Typology" for the Society for Theological Discussion in New York on November 5 and 6, addressed the Unitarian Ministers' Fellowship in Chicago, was present at the meeting of the Illinois Education Association, and took part in the Chicago Sunday Evening Club, both in their regular meetings on Sunday evenings and on their television program. During C.T.S. Ministers' Week Dean Harrelson gave a lecture series on Amos.

Besides his duties as a teacher and administrator, Dean Harrelson still found time to do some writing. An article on "Creation" is to appear in the March issue of the *Christian Scholar.* A manuscript entitled *I Met a Man Named Jesus,* a study book for use with older young people and adults by Congregational and Evangelical and Reformed churches, has just been completed.

A new member was added to the Harrelson family. Robert Joseph was born on New Year's morning. As the first new citizen of 1956, he won the Hyde Park–Kenwood award and received a flood of gifts from the business and professional groups of this community.

JOHN F. HAYWARD, Assistant Professor in the Department of Religion and Art, gave five lectures at the Mid-Winter Conference of the Southwest Branch of Liberal Religious Youth in Cleburne, Texas, December 26–31, on the topic "Painting and Its Parallels." On January 22–26 he lectured on "A Philosophy of Artistic Meaning" and "Art as Affirming and Challenging Christianity" during the Religion in Life Week at Ohio State University, Columbus, Ohio.

JOSEPH M. KITAGAWA, Assistant Professor in the Department of History of Religions, gave three public lectures on "The Religions of Japan" at the Hartford Seminary Foundation on November 28–29, 1955.

JAMES HASTINGS NICHOLS, Professor of Modern Church History, has completed *History of Christianity, 1650–1950,* published by the Ronald Press Company, New York. This volume, which is intended as a textbook for courses in church history, is divided into four major parts: (1) "Treaty of Westphalia to the French Revolution"; (2) "From the French Revolution to 1870"; (3) "1870 to World War I"; and (4) "From World War I to the Mid-Century."

J. COERT RYLAARSDAM, Professor of Old Testament, has given several lectures during the past months. Among them were those given before the Chicagoland Assembly of the United Jewish Council, the Chicago Society of Biblical Research, and the Porter Fellowship of the University of Chicago. He spoke in different temples around the Chicago area, to several student organizations, and to church councils in Illinois and Wisconsin.

ALLEN PAUL WIKGREN, Associate Professor of New Testament Language and Literature, addressed different ministerial associations and church groups on the subjects of "Twentieth-Century Archeological Discovery and the Bible" and "The Revised Standard Version and Recent Bible Translations." He also attended the meeting of the Executive Committee and Editorial Board of the International Greek New Testament Manuscripts Project in Atlanta, Georgia. During C.T.S. Ministers' Week Dr. Wikgren gave lectures on the significance of the Dead Sea scrolls.

ALUMNI NEWS

[Thanks to our alumni for their wonderful support in helping us to bring the alumni records up to date. Owing to lack of space, we can publish only a limited amount of alumni news in this issue.—EDITOR.]

ROBERT SEARLE BATES, B.D. '53, a missionary candidate in internship, was appointed by the United Christian Missionary Society to do student work at the University of Ceylon for the next three years under the World's Student Christian Federation.

ANTRANIG A. BEDIKIAN, A.M. '14, celebrated the fortieth anniversary of his ordination to the ministry in April, 1955. Mr. Bedikian is still actively engaged in teaching and writing. Presently he is working on a revision of the Armenian Bible in the modern language for the American Bible Society.

C. CONRAD BROWNE, B.D. '49, who joined the Koinonia Farm Community six and a half years ago, was appointed director of Koinonia Farm Camp, Americus, Georgia.

CHARLES L. CRUMLEY, '20, will retire from his post as general secretary of the YMCA in San Diego, California, on March 1 and will begin his appointment as director of development at California Western University in San Diego, California. Mr. Crumley, who had served for fourteen years in his position as general

secretary of the YMCA, will be engaged in the field of development and expansion.

Bliss Forbush, M.A. '47, finished his book *Elias Hicks: Quaker Liberal,* which will be published by the Columbia University Press on March 1.

Hermon Marion Gehr, '34, was awarded the D.D. degree by St. Lawrence University, Canton, New York, in June, 1955.

The arrival of Thomas Hider, a healthy baby boy, on November 29, brought happiness to the family of William N. Hawley, B.D. '38, Dean of Students, Divinity School of the University of Chicago.

Sherman Elbridge Johnson, Ph.D. '36, plans to go to Greece and Turkey in March, 1956. During the summer he intends to participate in an archeological excavation at El-Jib, Jordan, under the joint sponsorship of the Church Divinity School of the Pacific and the University of Pennsylvania Museum.

Thomas J. Manton, A.M. '28, terminated his ministry at the Trinity Presbyterian Church on his twenty-fifth anniversary, January 31, 1956, to become the director and treasurer of the Synod of Texas Presbyterian Foundation.

A. E. McKenney, '38, terminated a pastorate of over twelve years at First Baptist Church, Elgin, Illinois, to assume pastoral leadership of the First Baptist Church of Evansville, Indiana, effective February 15, 1956.

David C. Pellett, B.D. '39, who is associate professor in the Biblical field of the School of Religion, Butler University, was recently appointed a Fellow at the American School of Oriental Research, Jerusalem, for the year 1955–56.

Suzanne Gordon Rinck, A.M. '40, who was made the academic dean of the Baptist Missionary Training School, Chicago, in September, 1953, received a citation for outstanding teaching and leadership at the Baptist Missionary Training School during the commencement exercises in 1955.

Parker Rossman, B.D. '44, who was the national student work executive for the United Christian Missionary Society of the Disciples of Christ, Indianapolis, Indiana, will serve as fraternal secretary of the World's Student Christian Federation during the year 1956. Dr. and Mrs. Rossman and their two children left New York on January 4 for Geneva, Switzerland, where he assumed his new duties with the W.S.C.F. office. Dr. Rossman will also serve as official World's Student Christian Federation visitor to Spain, Portugal, France, and West Germany.

Carl Gustaf Stromee, Ph.D. '47, has accepted a call to the Trinity Community Church of Minneapolis, Minnesota. He was installed in October, 1955. Dr. Stromee was the minister of the First Baptist Church of Wilmette, Illinois. He continues to serve as a trustee of the Baptist Theological Union.

A. Douglas Tushingham, Ph.D. '48, head of the Royal Ontario Museum in Toronto, Canada, is at present excavating in Jericho, Jordan. Dr. Tushingham, who will return to Canada in May, plans an extensive excavation program for the Museum.

Ralph Glenn Wilburn, Ph.D. '45, completed a year's sabbatical research at the University of Heidelberg, Germany, in the academic year 1954–55. Dr. Wil-

burn did research work on the sixteenth-century Reformation and on contemporary German theology. He completed his book, *The Prophetic Voice in Protestant Christianity,* which will be published shortly.

In Memoriam

KATHLEEN W. MACARTHUR, A.M. '34, Ph.D. '36, on November 13, 1955, in New York. Dr. MacArthur had served as a teacher of English and Bible in Tokyo, Japan; had taught religion, philosophy, and history in the College of Churches of Christ, Toronto, Canada; and had been assistant professor of philosophy and religion in Hollins College, Virginia. In 1941 Dr. MacArthur joined the staff of the National Board of YWCA's with special responsibility for religious matters. In this post, which she held almost until her death, she performed outstanding service.

EARL ALVIN RINEY, D.B. '14, October 20, 1955, in Kansas City, Missouri. Mr. Riney had served several Baptist churches in the Midwest. His entire ministry was devoted to local churches, in all of which his work was notable both for its concrete accomplishments and for the fine pastoral sense he brought to it. Returning on many occasions to the campus, he was a loyal supporter of the Divinity School.

CHARLES REED ZAHNISER, D.B. 1900, December 25, 1955, at the age of eighty-three in Pittsburgh, Pennsylvania. Dr. Zahniser received his Ph.D. from Grove City College in 1909. He served churches in Chicago and was then appointed synodical secretary for the Presbyterian church in the Pittsburgh area. He became known for his influence in the improvement of many kinds of moral conditions. Dr. Zahniser was instrumental in organizing the Pittsburgh Social Service Union. In 1928 he accepted a teaching post in the Boston University School of Religious and Social Work and became director of the social work division in 1932. After his retirement he returned to Pittsburgh, taught at Western Theological Seminary, and was very active in public affairs. Dr. Zahniser was a strong advocate of the emerging field of pastoral psychology. Many of his writings are well known, especially his *Case Work Evangelism.* He was busy and active until shortly before his death, and his last book, *A Creed for Today,* will be published by the Gibson Press, Pittsburgh.

ATTENTION ALUMNI!

Help us to make our alumni records more complete. The Alumni Association urges every alumnus to send information about himself or other alumni. Please fill in this blank and return it to the Office of Extension, Divinity School, University of Chicago.

Name ..... Address .....
U. of C. degrees ..... Year .....
Other degrees ..... Institutions ..... Year .....
Mailing address .....
New pastorate or other position .....
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Book published .....
Election to position of honor or responsibility .....
Interesting project recently accomplished .....
Any other information of interest .....
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